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ПРОМІНЬ

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СОЮЗ УКРАЇНОК КАНАДИ

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РЕДАКТОРИ ЖУРНАЛУ ПРОМІНЬ
у ці святкові дні вітають
З РІЗДВОМ ХРИСТОВИМ І НОВИМ РОКОМ

Блаженнішого Митрополита Василія,
Високопреосвященних Владик Івана і Юрія,
митр. прот. о. Василя Макаренка - голову Президії Консисторії та Світлу Консисторію,
все духовенство та шановних добродійок, та всіх вірних УПЦК

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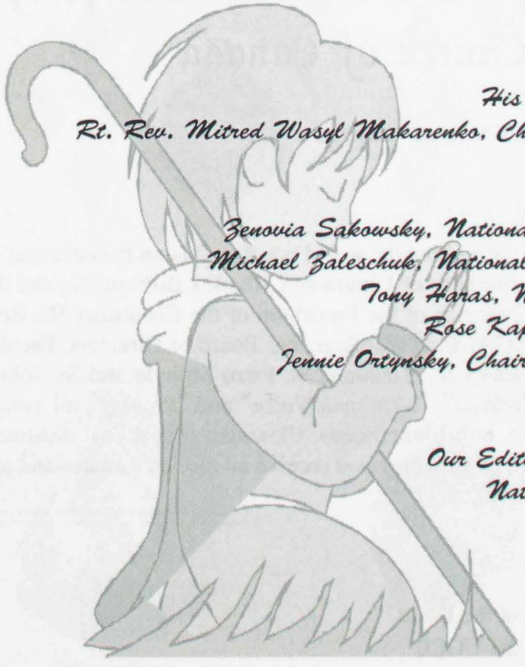
Провінційні управи та все наше членство,
Редакційну Колегію Променя, Крайові референтки, провінційних і льокальних референток журналу, та всіх наших дорогих читачів, передплатників, жертводавців, дописувачів, та всіх тих що підтримують журнал морально і фінансово.

ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!

Хай Матір Божа вас охороняє, сіяє зірка втіхи золота, Ісус Христос з небес благословляє, на щедрі, довгі, многії літа!



At this joyous time of the birth of our Lord Jesus Christ
THE EDITORS OF PROMIN
extend Season's Greetings to

His Beatitude Metropolitan Wasyly, Archbishops John and Yurij,
Rt. Rev. Mitred Wasyl Makarenko, Chair of the Presidium UOCC, all clergy, their families, and the UOCC faithful

Zenovia Sakowsky, National President of the Ukrainian Women's Association of Canada,
Michael Zaleschuk, National President of the Ukrainian Self-Reliance League of Canada,
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Rose Kapty, National President CYMK - Ukrainian Orthodox Youth,
Jennie Ortynsky, Chairman of the Board, Ukrainian Museum of Canada - UWAC,
National and Provincial Executives and all members,

Our Editorial Board, Zenovia Sakowsky, Sonja Bezjyk, Halia Lypka,
National Promin Conveners - Helen Scherbluk and Joanna Janis,
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all subscribers, supporters and contributors.

CHRIST IS BORN! LET US GLORIFY HIM!

Різдвяне і Новорічне Послання Собору Єпископів Української Православної Церкви в Канаді

Улюблені в Христі Сопастирі, Боголюбиві Брати і Сестри, Дорога Молоде і Діти,

Христос Рождається! Славімо Його!

Передаючи Вам і всім нашим братам і сестрам в Україні й по цілому світі наші роздумування з нагоди Різдва Христового в Різдвяному Посланні Постійної Конференції Українських Православних Єпископів поза межами України, ми особливо вітаємо все наше духовенство і мирян, Голову Президії Консисторії, всеч. митр. прот. Василя Макаренка; Світлу Консисторію і її канцелярійний штаб; Колегію Св. Андрея та її Дирекцію, Богословський факультет та студентів; Ректорів, Деканів і всіх студентів наших інститутів Св. Володимира, Св. Петра Могили, і Св. Івана редакторів та працівників часописів „Вісник", видавництва „Екклезії", „Українського Голосу" та „Променя"; всі оселі, Орден Св. Андрея, Союз Українців Самостійників; Братства, Українські наукові установи й організації, усіх хворих і недужих в лікарнях та в домах опіки і в своїх домах, і бажаємо Вам усім всіх Божих ласк і радощів з нагоди Різдва Христового і протягом Нового 2004-го Року.

Христос Рождається! Славімо Його!

† ВАСИЛІЙ, Митрополит УПЦК
† ІВАН, Архиєпископ УПЦК
† ЮРІЙ, Арихєпископ УПЦК

Nativity and New Year Epistle of the Council of Bishops of the Ukrainian Orthodox Church of Canada

Beloved Co-pastors in Christ, god-loving Brothers and Sisters, Dear Youth and Children

Christ Is Born! Let Us Glorify Him!

Conveying to you and to all our brothers and sisters in Ukraine and throughout the world our thoughts on the occasion of the Nativity of Christ in the Christmas Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine, we especially greet: all our clergy and laity; Chairman of the Presidium of the Consistory Rt. Rev. Wasyl′ Makarenko; all Consistory members and office personnel; St. Andrew′s College, her Board of Directors, Faculty of Theology and students; the Principals and Deans and all students of St. Vladimir, St. Petro Mohyla and St. John′s Institutes; the editors and personnel of "Visnyk", the Publisher "Ecclesia", "Ukrainian Voice" and "Promin"; all youth; camps, the Order of St. Andrew, the Ukrainian Self-Reliance League, our Brotherhoods, Ukrainian educational institutes, those who are in nursing homes and ill in their own homes, and to all of you, may you receive all of God′s graces and joy on the occasion of the Nativity of Christ and throughout the 2004 New Year.

Christ is Born! Let us Glorify Him!

† WASYLY, Metropolitan of the UOCC
† JOHN, Archbishop of the UOCC
† YURIJ. Archbishop of the UOCC

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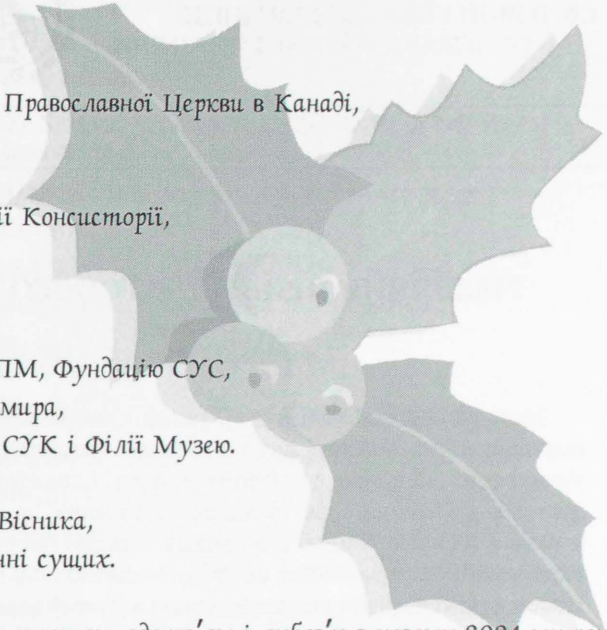

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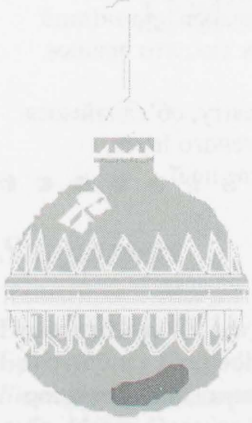
Світлу Консисторію, Всечесне Духовенство,
Шановних добродійок та всіх вірних УПЦК.

Все членство і прихильників ТУС, СУК, СУМК-УПМ, Фундацію СУС,
Інститути Св. Івана, Петра Могили і Св. Володимира,
Колегію Св. Андрея, Український Музей Канади - СУК і Філії Музею.

Редакцію журналу Промінь, Українського Голосу, Вісника,
та увесь український народ в Україні та в розсіянні сущих.

Молимо Всевишнього, щоб благословив наші родини щастям, здоров'ям і любов'ю в новому 2004-му році!

ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!



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РІЗДВЯНИЙ ПРИВІТ СВІТОВОГО КОНҐРЕСУ УКРАЇНЦІВ 2003-2004

"І породила Вона свого Первенця Сина і Його сповила, і до ясел поклала Його".
Єв. С. Луки, 2,7.

Народження на землі Ісуса Христа, Сина Божого – це Великий День для всього світу, бо Він відродив життя людське, дав люду сили і можливости для розвитку, для самовизначення, для завершення. Цей день є великим і в житті нашого українського народу також тому, бо Христос закликав всі народи і наш народ до визволення, до самосвідомости, до утворення своєї незалежної держави зі своєю рідною Церквою. Після довгих років темної духовної і фізичної неволі, український народ вийшов на світло – світло волі і незалежности, і вже тринадцятий раз восхваляє Новонароджене Дитя вільною душею, вільними молитвами, вільними колядками і вільними українськими традиціями.

Кожного року, коли ми відзначаємо Різдво Христове та зустрічаємо Новий Рік, ми робимо підсумки і в наших серцях з'являється нова надія та новий запал до праці для покращання нашої долі та долі нашої сім'ї та друзів. Для України новий 2004 рік також приносить великі надії – бо в останніх роках Україна відчула економічний зріст, а в цьому році відбудуться ще одні вибори і це народжує великі сподівання на краще життя для наших братів і сестер в Україні. Нехай той Предвічний Бог, який народився, дасть натхнення Святого Духа українському народові, щоб охопити важливість цього моменту і приступити до подальшого закріплення державности та влаштування власного добробуту тяжкою працею та розумними починами, задовольняючи потреби кожного українця і українки, виповнюючи великий потенціял українського народу, його величну історію і зробить все, щоб Україна посіла гідне місце у світовому співтоваристві.

В цей святковий і духовно насичений Різдвяний час Рада Директорів Світового Конґресу Українців вітає всіх українців по всіх закутках світу, вітає первоієрархів та ієрархів всіх наших Церков і віросповідань, вітає Президента, Голову і всіх народних депутатів Верховної Ради України, Прем'єр-міністра і всіх членів Кабінету Міністрів, Збройні Сили України, всі складові організації Світового Конгресу Українців, Українську Всесвітню Координаційну Раду і всіх тих, хто працює для добра України!

В цей день народження Христа всі українці на Україні і ті, хто розкидані по світу, об'єднаймося з однією головною метою, щоб спільними зусиллями, з допомогою Новонародженого Ісуса, працювати для встановлення української держави, захищати її від тих, хто зазіхає на її незалежність і допомагати всім нашим братам і сестрам – українцям!

Христос Народився – Славімо Його!

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З РІЗДВОМ ХРИСТОВИМ І НОВИМ РОКОМ

щиро-сердечно вітаємо

Первоієрарха Української Православної Церкви в Канаді,
Його Блаженство Митрополита Василія,
Високопреосвященних Владик Івана і Юрія,
митр. прот. о. Василя Макаренка, голову Президії Консисторії,
Світлу Консисторію, все Духовенство, шановних добродійок,
Редакцію Вісника та всіх вірних УПЦК.

Крайову голову Союзу Українок Канади, Дост. Зеновію Саковську,
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Редакційну Колегію, Референток, та всіх читачів журналу Промінь,
Проводи Провінційних та Місцевих Управ складових організацій СУС
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Президію Світового Конгресу Українців та Конгресу Українців Канади, ввесь український народ у Батьківщині та в діяспорі.

Хай Всемогучий Господь наділить всіх нас силою, здоров'ям та одержимістю для дальшої плідної праці у збереженні нашої організації СУС, нашої Української Православної Церкви в Канаі, та у скріпленні Української Держави!

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У РІЗДВ'ЯНИЙ ВЕЧІР

У Різдв'яний Вечір - оживає згадка,
І веде далеко ця душевна кладка.
По Святій Вечері дітям там батьки
Мовлять: "одягайте шубки і шапки,
Бо й зима надворі в білому кожусі,
Ви ж колядувати хочете - бабусі"!
Жваво і бадьоро, снігом через сад,
Поспішають діти: я, сестра і брат.
Де й коли було це? Вчора? Може нині?
Ой, давно, давно, на рідній Буковині!
Золота у брата зірка-транспарент,
У якій мигоче образок щомент.
"Ось ідуть", він каже, "три царі в долині"!
Я оглянусь, бачу - наші довгі тіні . . . .

Вже батьків садиба зникла у ярку,
Та бабуся хатка в лісі, на горбку.
Хто тут шепче казку? Чи свята Дитинка?
Ні, до Неї кожна молиться ялинка.
Чуємо з сестрою сурми янголят,
А то із галуззя - колядки пташат,
Сяє світло всюди, де лишень погляну,
Раз, єдиний раз у році, в Ніч Різдвяну!
Транспарент яскравий, наче сто зірок,
А чаклій чаклує - свіжий образок,
На горі вертеп чи чарівна палата?
Як підійдеш близько - рублена то хата.
Ласкою бабусі променіє зір,
І лунає "Бог Предвічний" на весь двір!

Лариса Мурович

У Святий Вечір

О. Ольжич

Перша зоря загорається на шовковому, небозвідному небі, і сімя у малій хатині сідає за врочисту вечерю. Свят-Вечір - прадавня кутя - свято неподоланого життя і народження Бога.

Золото ярої пшениці, бурштиновий мед, таємна сила макового зерна, зібрали в собі багатство поля, подих пахучих борів і невмирущість рослинної сили землі споконвічного хлібороба. В них - душа його предків, золотий ланцюг минулих соняшних літ та поколінь, кремезна сила його синів і плідність його гордих дочок, запорука прийдешнього вічного життя. Невичерпні сили землі переливаються з роду в рід, з покоління в покоління, даючи їм свою непроборність.

Снігові хуртовини скаженіли над малою хатиною, рвали соломяну стріху морозні вітри, але твердий господар виходив повагом надвір, дивився у бурю і думав про засів і про майбутній урожай.

Багато приходило їх з далеких степів і з-за синього лісового обрію, що напливали, наче каламутна повінь, рвали береги, вивертали дерева і стодоли, а потім збігали і пропадали без сліду. Залишилося по них тільки кілька переказів, цвяхованих вчинками слави господарів землі, по ставами одна чи дві бадьорі колядки або думи, та ще по хатах на стіні зявлялись нові відміни шабель, чи інша зброя чужинців. До скарбу традиції народу докидалося кілька нових, блискучих камінців.

Скити, обри, печеніги, татари, всі вони шуміли й ревли мов набряклі води, та де вони тепер?... Виростали, бувало, наступаючи на нашу землю, блискучі й бундючні держави, кричали від моря і до моря, розпливалися на одну шосту земної кулі, а земля стршувалася, і вони падали в груз і порох, сама ж вона, натомість, проростала мурами твердинь, золотими банями церков, цвітом й зеленню рясних садів, і плоди її багатого духа мандрували, передавані з рук до рук, далеко на всі сторони світу.

Казка землі, вірність їй могутність, заповітам традиції, давали народові силу перетриванти і перемогти кожне історичне лихоліття.

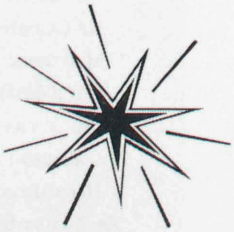
Вечірня зоря, що зійшла над малим, незнаним містом, провіщала колись прихід нової віри і нової доби в історії людства.

Віра простих хліборобів і вівчарів, зрісши з їх чистих і прямих сердець, мала таку міць і таку силу, що не встоялись перед нею навіть фортеці і палати чужинців, і поклонитися їй прийшли царі трьох суходолів.

Віра у велику, чисту правду, ясне світло високої ідеї в найчорншу добу підносить дгорі людські душі, не даючи їм упасти в безодню розпуки й тліну. З неї родяться - найвиші пориви і найбільші чини.

Це ж струнка й нова віра і віра в післанництво своєї землі, надихала українських князів, що молилися, щоб Бог дав їм за християн і Руську землю голови свої положити і бути причисленими до мучеників.

Це ж вона, права віра, кріпила кремезне низове лицарство і дала йому силу стати на прю з найміцнішою Отаманською імперією і разити її в саме серце, над звированими водами Босфору.



Віра в предків і віра в українську правду надхнула Зинівія Богдана і підняла Року Божого 1648 на Польщу бурини Хмельниччини.

Великою вірою горів і говорив Шевченко, і вона збудила увесь приспаний український нарід до нового життя.

Висока віра, півстоліття пізніше, вишикувала Базарських Лицарів над роскритою могилою, і їх заповіт невмирущих 1917 - 1921 рр. зродив усю сучасну українську визвольну боротьбу.

Чуємо в собі присутність великої і чинної віри. Бачили й бачимо наших друзів, що не вагаються в імя її наразити і покласти своє життя.

Жива віра, віра, що не спиняється перед жертвами - та, що перемагає.

Тож в найчорніший, блюзнірчий час не покидає нас певність нашого остаточного тріюмфу.

Свято заповіту землі, невмирущости життя і народженої віри . . .

Вечірня зоря яскравішає на оксамитному небі. ✪

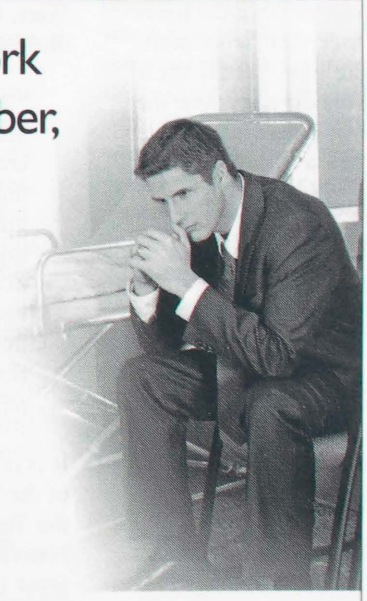
New Employment Insurance Compassionate Care Benefit

If you must be absent from work to care for a dying family member, maybe we can help.

The Government of Canada is introducing Compassionate Care, a new special Benefit available to Employment Insurance eligible workers who must be absent from work to provide support to a family member who is gravely ill with a serious risk of death.

Important facts:

- Beginning January 4th, 2004, six weeks of Compassionate Care Benefits will be available to those who are eligible and provide the required medical certificate.
- The Benefit can be used by one individual or shared with eligible family members to care for a child, parent, spouse or common-law partner who is gravely ill with a serious risk of death.



For more information about the Compassionate Care Benefit, call 1 800 O-Canada (1 800 622-6232), 1 800 465-7735 (TTY) or visit www.canada.gc.ca.

Government of Canada / Gouvernement du Canada

Canada

We Offer Thee a Virgin Mother

Re-printed with permission from "Life Transfigured", A Journal of Orthodox Nuns, Nativity 1994

The Orthodox Monastery of the Transfiguration Ellwood City, Pennsylvania

As we approach the Feast of the Nativity of our Lord, the season of gift-giving, our minds naturally turn to the supreme Gift - the coming of God among us as a newborn infant, God's Gift of Himself to us. But it is fitting also to reflect on what we can offer back to God in thanks; as one Nativity hymn puts it,

> What shall we offer Thee, O Christ, who for our sakes hast appeared on earth as man? Every creature made by Thee offers Thee thanks: The angels offer a hymn; the heavens, a star; the wise men, gifts; the shepherds, their wonder; the earth, its cave; the wilderness, a manger; and we offer Thee a virgin mother! (Nativity Vespers)

"We offer Thee a virgin mother" -- the Holy Virgin Mary is mankind's supreme offering to God, the perfect example of humanity giving itself to its Creator. And it is precisely through her self-offering that she becomes able and ready to receive God's Gift to her and to us all, the intimate union of God with man in Her womb.

"Be Unto Him an Offering..."

The theme of the Virgin as an offering pleasing unto God is first presented at the Feast of her Entrance into the Temple, when Joachim and Anna "offered unto God, as a three-year-old victim of sacrifice, the Queen without blemish" (*The Festal Menaion,* Mother Mary and Archimandrite Kallistos Ware, trs., London, 1984, p. 170). As one festal hymn says,

> "Before thy conception, O pure Virgin, thou wast consecrated to God; and now after thy birth thou art offered as a gift to Him, in fulfilment of thy parents' promise. To the divine temple thou art brought, thyself a Temple truly divine, innocent from the time thou wast a babe..." *(ibiv.,* pp. 172-3).

It is not by coincidence that the Feast of the Entrance of the Theotokos into the Temple falls at the beginning of Nativity Lent, and that it is on this feast that we first hear the refrains from the Canon of the Nativity: "Christ is born, glorify Him! Christ comes from heaven, go to meet Him!" By this juxtaposition, the Church shows us that her entrance into the temple was a necessary part of the preparation for the coming of Christ into the world. As we sing repeatedly on this feast, "Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The virgin appears in the temple of God, in anticipation proclaiming Christ to all..." (Troparion of the Feast).

Truly, it was through her entrance into and life in the temple that the Virgin was fully prepared for her vocation as the Mother of God, as the words of St. Anna in another festal hymn illustrate:

> "Go, Child,...to Him who gave thee unto me; be unto Him an offering and a sweet-smelling incense. Go into the place which none may enter: learn its mysteries and prepare thyself to become the pleasing and beautiful dwelling-place of Jesus, who grants the world great mercy" (*The Festal Menaion,* p. 171).

The Virgin Mary, the First Hesychast

The offering of the Virgin did not stop with her physical entrance into the temple -- on the contrary, that was only the beginning. For, dwelling in the temple and assiduously studying the Holy Scriptures, the God-chosen maiden came to understand the desperate plight of the human race, which was perishing through disobdience, as St. Gregory Palamas expresses in his homily on this feast. He goes on to say:

> ...this Divine Maiden, the Virgin, hearing and seeing this, took pity on the common race and looked how one might obtain a healing and treatment equal to such suffering. She found that She should turn immediately with Her whole mind to God, and She took upon Herself this Prayer for us, in order to compel the Uncompellable and attract Him to us the sooner, so that He himself might uproot the curse from the midst, stop the fire which was devouring the field of the soul, and bind to Himself the creature, having healed his infirmity. Wherefore, the Virgin Full of Grace...placed mental prayer as wondrous and most glorious and better than any word. And seeking how She might the more skillfully and appropriately converse with God, She came to Him as a self-placed, or rather God-chosen intercessor...She concentrated the mind in a single turning toward Him and in dwelling with and in heedfulness toward Him and in unceasing Divine prayer (quoted in St. Paisius Velichkovsky, "The Scroll", *Little Russian Philokalia,* vol. 4, Platina, CA, 1994, p.32).

St. Paisius Velichkovsky, commenting on this homily of St. Gregory, shows clearly that in her hidden life in the temple the Virgin became the first hesychast, and greatest model for all who seek union with God through prayer:

> From these words of the Divine Gregory Palamas, he who has a mind can understand clearer than the sun that the Most Pure Virgin Mother of God dwelling in the Holy of Holies, by means of mental prayer ascended to the supreme height of Divine vision; and by renouncing the world for the sake of peace, by sacred silence of the mind, by silence of thoughts, by concentrating the mind toward unceasing Divine prayer and heedfulness, and by ascending through activity to Divine vision - She gave in Herself an example of heedful life according to the inner man...(*ibid.*, p. 34).

O Mystery of Incarnation!
This you hold within your heart.
You carry it as Christ
His Cross.
Within your womb is stirring
God-Man, through ages working
with our race.
God is born on earth to sanctify
our souls and purify our flesh.

Alone Among All Women

When we understand a little of her life of mental prayer in the Holy of Holies, we can understand why the Orthodox Church has the boldness to call the Virgin Mary sinless, the only All-Blameless One. St. Gregory Palamas tells us that, while the practice of all the virtues is necessary to prepare us for union with God, it is prayer which brings about our union with Him:

> ...communion through godlike virtues renders the diligent doer capable of receiving the Divine union, but does not effect it; it is intense prayer by its holy action that accomplishes the soaring of man to God and union with Him; for in its essence prayer is the union of intelligent beings with their Creator ("On Prayer and Purity of Heart," *Early Fathers from the Philokalia,* London, 1969, p. 409).

The Virgin Mary, dwelling in the Holy of Holies from the age of three, was united to God within her heart from before the time she reached the age of discernment, and so sin was never able to take root in her heart. Of course, having been born in a state of separation from God like all of us, she was a fallen creature in need of salvation; nevertheless, through her total self-offering to God and her union with Him from a very young age, she was preserved from ever falling into personal sin. And not only this -- by her continual striving toward God and union with Him, she received something greater: God took flesh of her and dwelt in her womb, uniting the creature to the Creator in the most intimate of unions. Truly, as St. Gregory writes, it was her life in the temple which prepared her to become the Mother of God:

> ...seeking what is most necessary to an intercessor for converse, which is what prayer is, the Virgin acquired sacred silence... [A] man becomes a partaker of God not by words or by judicious moderation in visible things, for this is earthly, and lowly, and human; but

rather by dwelling in silence, for it is by this that we become separated from and are released from things below and ascend toward God. And thus, enduring day and night in prayers and entreaties in the upper chamber of the life of silence, we draw near in some measure and approach to the Inaccessible and Blessed Nature. And those who endure thus...see God in themselves as in a mirror, having already purified the heart by sacred silence. And thus, silence is a swift and short guide, as being most successful and uniting one with God, especially for those who keep to it entirely. And the Virgin Who remained in it even from infancy - what is She? She lived in silence in supernatural manner from her very childhood, and because of this She alone among all women gave birth without a man to the God-man, the Word (*ibid.*, p. 33).

Let Us Love God Above All

The Virgin Mary could not, by her own efforts, make herself the Mother of God; she could not bring about the incarnation. But she offered all she could from her side as a human being, and in so doing, she prepared herself, as a pure vessel, to receive the superabundant grace which God poured out on her as a free gift. And just as her offering herself to God in the temple was necessary to prepare her to receive this great gift, so we also will not be prepared to receive what God wants to give us unless we give ourselves to Him freely, placing ourselves in His hands in love and trust. We who find that sin has already taken root in our hearts cannot now preserve ourselves blameless, as she could, but still we can offer to God all we are capable of from our side; as St. Herman of Alaska put it: "From this day forth, from this hour, from this minute, let us love God above all, and seek to do His Holy Will."

When the Virgin Mary offered herself to God with total self-abandonment, she received a gift far beyond what she could have imagined: the very Son of God took flesh in her womb. She became the perfect example of the deified life, the life in intimate union with God, which He desires to give all of us. Let us also strive with all our being to follow her example of sacrificial self-offering, that we too may be wholly united with God, wholly penetrated with the Divine Fire.

Йорданське Освячення Дому
The Blessing of Homes at the Feast of Jordan (Epiphany)

Чому в Православній Церквій освячуються речі?

В Єктеніях наших Богослужб закликається нас „все життя наше Христу богу доручати". Все, що ми посідаємо фізично, психологічно, емоційно та матеріяльно, закликається нас дарувати Богові, в почуттях вдячности і похвали. У відповідь на це дарування Господь Бог послав нам Свого духа Святого. Дух Божий виповняє наше життя і вдосконалює його. Все сотворене в цьому світі Він творить частиною вічного світу - Царства Божого. Процес благословення (освячення) Свяченою Водою є тим засобом, за посередництвом якого ми активно „доручаємо - даруємо - себе самих, одне одного і все життя наше Христу Богові" і закликаємо Його бути активно присутнім (присущим) в нашому житті.

Маючи це на увазі, - стає зрозумілим, чому ми посвячуємо Богові те, що нам найдорожче: наші доми. Дім, - чи це наш приватний будинок, чи апартамент, чи гуртожиток, чи навіть земляна печера є дуже важливою ознакою того, хто ми є. Запрошуючи священика до дому, щоб він поблагословив наш дім Свяченою Водою, - ми просимо Господа Бога перемінити цей дім у маленький храм - місце, де оселюється Господь. Це дуже важливе, і це тому Православіє навчає, що родина - то мала (домашня) Церква, - це мале Царство Боже.

Чому ми освячуємо доми після Йорданських (Богоявленських) Свят?

В час Хрещення Ісуса Христа в річці Йордані, Пресвята Тройця виявила Себе світові: Охрестившись, Ісус зараз вийшов з води. І ось небо розкрилося, і побачив (Іван) Духа Божого, що спускався, як голубка, і сходив на Нього. І ось голос почувся з неба: „Це Син Мій Улюблений, що Його Я вподобав" (Мт. 3:16-17). Отже Свято Йордану - це свяктування присутності Бога на світі. У нашому житті в цю пору року ми свякутємо Його присутність через закликання Його в наші доми за посередництвом обряду

благословення Свяченою Водою.

Що означають свічки та колачі на столі?

Свічки і колач на середині столу означають, що Христос - Хліб Життя і Світло для Світу - повинен бути в самому центрі нашого життя.

Чому ми водимо священика, який виконує чин освячення дому із свічкою в руці?

В цьому особливому моменті свічка означає Івана Хрестителя, який вийшов перед Ісусом Христом, проповідуючи, що з приходом Христа наступило просвітлення світу/

Why do we bless objects in the Orthodox Church?

In the litanies of our services, we are called to "commend ourselves . . . and our whole life unto Christ our God." All that we possess physically, psychologically, emotionally, and materially are called to be offered to God in thanksgiving and praise. In return for this offering, God sends us His Holy Spirit. The Spirit of God fills our lives and perfects them. He makes that which was created in this world, a part of the eternal world of God's Kingdom. The process of blessing with Holy Water is the means through which we actively "commend ourselves, one another and our whole life to Christ our God", and invite Him to be actively present in our lives.

With this in mind, it only makes sense that we would dedicate to God one of our most prized and valuable possessions: our homes. Homes, whether they be houses. apartments, college dormitories, or even caves in the earth, are an important part of who we are. By inviting the priest into our homes to perform the rite of blessing with holy water, we invite god to transform our homes into little temples, places where the Lord comes to dwell. this is so appropriate, since the orthodox teach that the family is a little Church, a small Kingdom of God.

Молитва Благословення Домів

Господи Ісусе Христе, Боже Наш, що зволив у дім Захеямитаря ввійти й спасіння його дому принесли. Сам і нині тих, що тут живуть від усякого зла охорони, благословляючи їхнє життя, і від усякої напасти збережи, подаючи всякого добра їм на користь, Бо Тобі, Боже, належить милувати і спасати нас нині і повсяк час і на віки вічні. Амінь.

Prayer of the Blessing of Homes

O Lord Jesus Christ our God, who deigned to enter into the house of Zacchaeus, the Publican, thereby bringing to him salvation: now protect (names) who live here from all evil, blessing their life; and guard them from all aggression, granting them all that is good and beneficial for them. For You, O God, are the one who has mercy on us and saves us, now and forever, unto the ages of ages. Amen.

Why do we bless our homes after the Feast Of Jordon (Epiphany)?

It was during Jesus' Baptism in the Jordon River that the Holy Trinity revealed itsself: "As soon as Jesus was baptized, He came up out of the water. Then heaven was opened to Him, and he saw the Spirit of God coming down like a dove and lighting on Him. And then a voice said from heaven, "This is my own dear Son, with whom I am well pleased." (Mttw.3: 16-17). The feast of Jordon, then, is a celebration of God's presence in the world. We celebrate His presence in our lives at this time of the year by inviting Him into our homes through the rite of blessing with Holy Water.

What are the significanec of the candle and kolach on the table?

The candle and kolach, at the centre of the table, signify that Christ, the Bread of Life and Light of the World, is to be at the center of our lives.

Why do we lead the priest through the house with a candle as he is performing the blessing?

In this instance the candle represents John the Baptist, who came before Christ, proclaiming His coming and enlightening the world about Him.

Видання Місійного Біґґілу Української Православної Церкви Канади, Видавнича Спілка «Екклезія», з благословення Блаженнішого Митрополита ВАСИЛІЯ Первоієрарха

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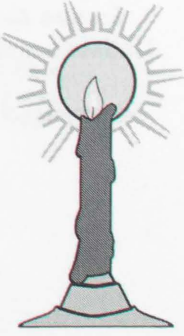


For Our Children
Нашим Дітям

ТІЛЬКИ РАЗ У РІК БУВАЄ

Тільки раз у рік буває
Ніч така ясна свята,
Світ увесь тоді вітає
В яслах Господа-Христа.

Тільки раз у рік у хату
Входить, наче любий гість
У вертепі Божа Мати
І приносить благовість.

Тільки раз - в Різдв'яну нічку
По всіх закутках землі
Ми разом засвітим свічку,
Всі, великі і малі.

Де живуть лиш українці,
До вертепу всі прийдуть,
При свічках і при ялинці
Заспівають коляду.

І всі коляди полинуть,
Із усіх землі країв,
Молитви за Україну,
В ніч Різдвяну це наш спів.

Загорять свічки Різдв'яні
В темну ніч, в Господній час,
Божеє Дитя погляне,
Поблагословить всіх нас.

<Готуйсь>, січень 1967

ЯЛИНКА

Раз я взувся в чобітки,
Одягнувся в кожушину,
Сам запрягся в саночки
І поїхав по ялинку.

Ледве я зрубати встиг,
Ледве став ялинку брати,
Як на мене зайчик - плиг!
Став ялинку відбирати.

Він сюди, а я туди,
- Не віддам, - кричить, нізащо!
Ти ялинку посади,
А тоді рубай, ледащо!

- Не пущу і не проси,
І цяцьками можна гратись!
Порубаєте ліси,
Нігде буде і сховатись!

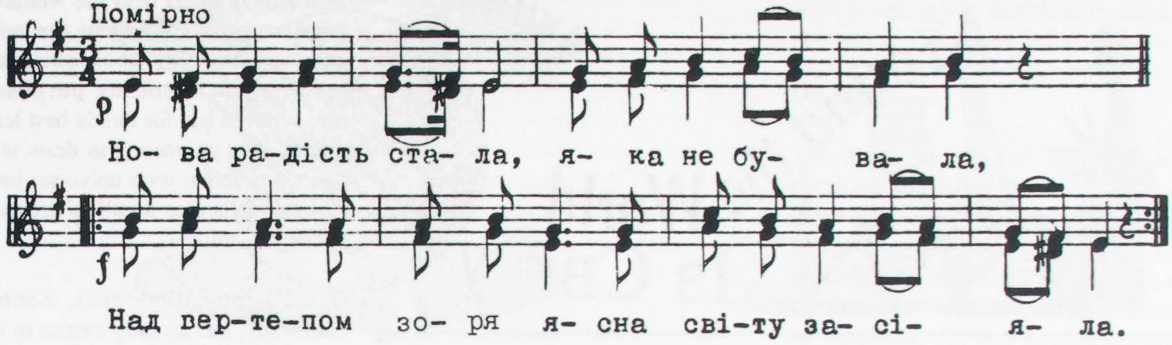
А у лісі скрізь вовки
І ведмеді і лисиці,
І ворони і граки
І розбійниці-куниці!

Страшно стало: - Ой, пусти,
Не держи мене за поли!
Бідний зайчику, пусти -
Я не буду більш ніколи!

Низько, низько я зігнувсь,
А ще нижче скинув шапку.
Зайчик весело всміхнувсь
І подав сіреньку лапку.

Олександер Олесь

НОВА РАДІСТЬ СТАЛА



Де Христос родився, з Діви воплотився,
Як чоловік пеленами убого повився.

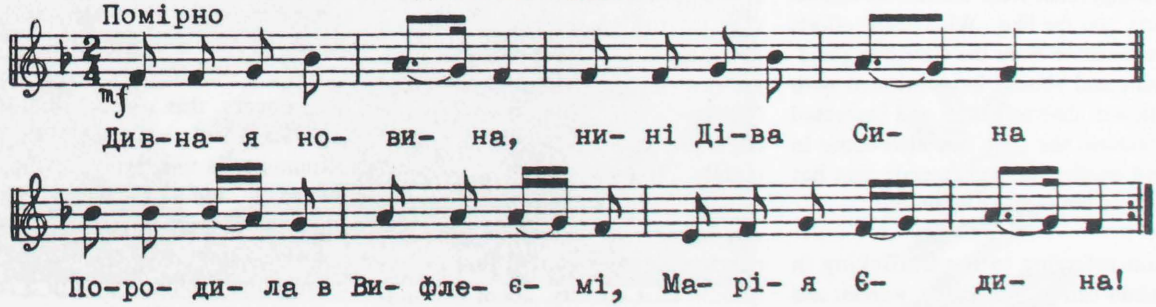
Янголи співають, славу возвіщають,
Як на небі, так на землі мир проповідають.

І ми теж співаймо, Христа прославлаймо,
Із Марії рожденого смиренно благаймо.

Просимо Тя, Царю, небесний Владарю,
Даруй літа щасливії цьому господарю.

Просимо Тя, Царю, просимо всі нині,
Даруй волю, верни славу нашій Україні!

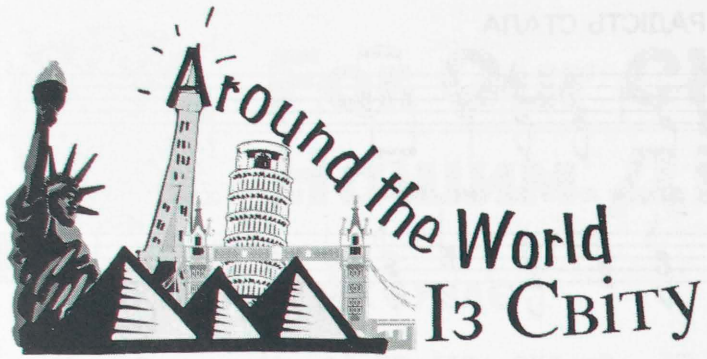
ДИВНАЯ НОВИНА



Не в царській палаті, а межи бедляди
У пустині, у яскині, це треба всім знати.

Що то Бога іста, Марія Пречиста
І рождає і питає Його як невіста.

На руках тримає і Йому співає,
Всемогучим Створителем своїм називає.



Degradation of Ukrainian Women and Girls - Why We Must Act

by Natalie Harasymiw

For far too long in our community the subjects of prostitution and the illicit sex-slave trade have been taboo, not to be discussed in good company or in any of our organizational deliberations. When it comes to assisting our less fortunate sisters and brothers in Ukraine, our Ukrainian Canadian community, led by women's groups such as UWAC, engage in providing necessesities for the poor, medical supplies and training, relief from diasters of various sorts, and the like. While these efforts are laudable from the Christian standpoint and should be continued with renewed determination and increased resouces, the time has also come to face another human tragedy that has plagued our putative homeland.

I am referring to the trafficking in human beings - primarily women and girls, some being orphans of unspeakably young age - that has affected four East European countries, most notably Ukraine. Although the sex-slave trade on a world-wide basis began as long ago as 1970 in other parts of the world, policing agencies such as Interpol report that human trafficking has not only become a $7 billion per year business, but that it is the fastest growing category of organized crime world-wide.

Research into the problem reveals that the "hottest" source-market for these unfortunates is found in Russia, Ukraine, Romania and Moldava. The list of "host" countries where these females are smuggled (after being intimidated or drugged) includes: Germany, Greece, turkey, Israel, S. Korea, Bosnia, Italy, Austria, France, Belgium, Switzerland, the United Kingdom, Spain, the Netherlands and, more recently, the United States and Canada. Young women from the four countries mentioned are finding their way (or rather, their way is being found for them) to New Yorki, Chicago, Los Angeles, Miami, Mexico and Montreal and Toronto. The extend of the trade has now reached approximately 120,000 new victim women annually being shipped off to slavery and degradation. In fact, a respectable newspaper has reported that in one Middle East country, about one million males per month frequent its brothels, despite a male population not exceeding three million. These "clients" include army and police officials, professionals and even clerics.

Much of the information used in my article comes from Governor-General's Award winning Victor Malarek's eye-opening book The Natashas: The New Global Sex Trade (Viking Canada). In my view, every soyuzanka who is concerned with the welfare of her sisters anywhere in the world should make this book obligatory reading. It is not my purpose to review the book, for that is best left to others. My purpose is to draw attention t a problem with universal implications. It is also a call to action for our organization.

Our National President, Zenovia Sakowsky, has already begun to take action. A fledgling group of activists based in toronto has begun to formulate an effective plan to combat this depressing trade, and our President has immersed herself in that initiative, asking me to write an article on the topic.

There are many ways we can help. First and foremost is to become acquainted with the issue. Once that is done, the matter must be drawn to the attention of the media and the politicians. I pause here to point out that, when we invite politicians to our functions but fail to raise a single issue that affects our community - be it denaturalization and deportqtion or the sex-slave trade - we may be doing more harm than good. When a politic ian hears nothing of our concers, this merely reinforces in their mind that the Ukrainian community is unconcerned with any such issue, and that it is perfectly all right for the government to go on ignoring things. We fool ourselves if we think a photo-op with a smiling politician will advance any of the ideals our UWAC stands for.

It is time to show our face as practising Christians and as daughters of the Ukrainian people. We can allow neither corruption nor indifference to soften our resolve. Please commit yourselves now to act to combat this insidious crime against humanity. ⌘

Громадська Хроніка

Community Events

A Gift of Love

Pictured with Thaddeus are executive members of the UWAC, Lesia Ukrainka Branch: Anne Horn, President (Left) and Anne Doskoch, Vice-President (Right).

The Ukrainian Women's Association of Canada (UWAC), Lesia Ukrainka Branch of Edmonton, Alberta has proudly maintained a strong tradition of supporting various organizations and projects with financial donations for over four decades. When an opportunity arose to help a child in need, the branch was eager to direct its resources to help one special child who is blind, with an item that would have a significant impact on his learning.

In November 2003, the UWAC branch donated $1,000.00 toward the purchase of a special computer software program for Thaddeus Podtepa, age seven. Thaddeus is the grandson of Very Rev. Fr. George and Dobr. Olga Podtepa.

The donation enabled Thaddeus to purchase JAWS for Windows, a program that reads information from a computer and speaks to the visually impaired person. With this program, a whole new world of learning is open to Thaddeus. He will be able use his home computer faster and easier, while still using Braille.

This is just one small step toward many of the learning devices that Thaddeus needs. The list is extensive, and with current technology, much is available but it is very expensive. The UWAC branch is hopeful that other similar organizations will consider making a contribution toward further aides for Thaddeus.

Thaddeus and his parents, George and Barb Podtepa, along with his two sisters: Cheyanne and Ekatyrana have recently moved from Alberta to Nova Scotia.

A Tribute to Dora Naidesh

Dear family, friends and neighbours,

Thank you all for coming to celebrate the 90th birthday of Dora, a caring woman, a loving woman, a hard-working woman, known affectionately to her great-grandchildren as Baba Dora, my Mom. Dora is 90 years old today. She has been blessed with a long and healthy life.

It has been a blessing for me, and an honour and a privelege to have had this past year with Mom, living in Mission, getting to know the woman that she is, and the woman that she was; spending time with her, being there for her, listening to her, advocating for her. Today is a tribute to you, Mom.

There are many here who don't know much about my Mom. Her grandparents and parents were one of the many pioneer families of settlers that opened up Saskatchewan from 1900 to 1914. Her grandparents and parents took part in one of the great migrations in history.

They came because they could get free land. They came because Canada meant freedom and hope. To survive, they had to work, and work hard. And the wives worked equally hard. And when the children came along, they worked hard too. Everyone had that one goal: to make that homestead a farm, and to make that farm prosperous.

These roots shaped Dora's character that marked her all her life. Her parents immigrated as teenagers with their parents from the western Ukraine province of Bukovina.

Dora was born in Theodore, Saskatchewan, on July 13, 1913, the seventh child of 19 brothers and sisters. Dora attended the Chernovitz school, four miles away from the farm. As a child, Dora had an infection in her right ankle, that would not heal; as well, she was needed at home to look after her younger brothers and sisters. So because of these circumstances, she was unable to keep going to school. But that was the way it was.

Her family attended the Ukrainian Orthodox Church by the river. Dora grew up in a Ukrainian home and Ukrainian district, and this shaped her character and instilled in her the values that marked her all her life: hard work, honesty, sincerity, hospitality, caring for her heritage, taking pride in her home and pride in her garden, and above all, love for her family and friends. They are so important to her.

Dora had 2 marriages. Her first marriage in Saskatchewan was to Nick Gawryluk. She had two children from this marriage, Margaret and Martin. Nick was killed in March of 1943, while helping his brothers dig a well. He was down in the hole and the walls caved in. He was killed just three weeks before Martin was born.

Those were very difficult months for Dora. She was a widow, 9 months pregnant with a 7-year old daughter. Things were very tough for her. She knew the meaning of hardship and despair. Isolated on the farm, it was still winter with three feet of snow on the ground. There was no water. She had to melt snow to make water.

But she got through it. She did what she had to do to survive. That was the way it was.

Later she met her second husband,

Bill Naidesh. Things worked out for them and they got married in 1944. Dora was 31, and Bill was 38. They moved from Saskatchewan to Raymond, Alberta, as Bill got a job with the CPR.

I cam along in 1945 and Billy was born in 1946.

Dora was a devoted wife to Bill and her family, and worked very, very hard. In Raymond she did housecleaning during the day, and looked after her home, her children, her huge garden, and milked the cow. She did all this while Bill was away working for the CPR. But that's the way it was in those days. She did what she had to do.

She lived in Raymond but was isolated again. She was Ukrainian and Greek Orthodox, and Raymond was a Mormon town. There was no Church. There were no Ukrainian women for her to associate with. Then she met Nadia and Henry Romatowski. They became friends. Although they were not Ukrainian, but of Polish descent, their bond of friendship and respect has lasted a lifetime. And they are here today to celebrate with us. Their son Danny brought them here from Lethbridge, Alberta.

In March of 1955, her husband Bill moved the family to a 7-acre parcel of land in Newton. It was at this time that she was finally able to practice her faith at the Greek Orthodox Church in Whalley.

She also began to work at Panco Poultry, a chicken processing plant, in Newton, and at the age of 45, became a sawyer, and worked full time in this field until retirement at the age of 65.

Dora continued to be an active member of St. Mary's Ukrainian Orthodox Church from 1955 until March 2002, when she moved to a seniors' lodge in Mission, close to me. She gave of her time in volunteer activities, mainly cooking in the hall kitchen, and making cabbage rolls, pyrohy, kolachi and her specialty borscht for the catering business at the hall, and for money-making activities.

Dora is a quiet, unassuming woman. She shied away from the spotlight, but worked tirelessly behind the scenes. She dedicated her life to her family and her Church.

Dora takes great pride in her family and derives much joy from her grandchildren and great-grandchildren. Her love and endless giving of herself will always be remembered. All our lives have truly been blessed by her kindness and selflessness.

Dora has been a gardener all her life, and continues to love gardening. She was also blessed with the proverbial green thumb. She always planted more than she could use. She was happy when she could give away plants that she started from ssed, and vegetables that she grew in her large garden: beans, beets, cucumbers, zucchini, tomatoes. That was who she was.

Dora is an exceptional cook. Food was, and still is, a big part of her life. She was happiest when she was giving away her homemade borscht, cabbage rolls, pyrohy, dill pickles, beet pickles and jam. If you dropped in for a visit, you could not leave before you sat at her table and ate the feast she always had ready. She loved company and was always prepared.

Her delicious borscht and her kolachi were always requested at the many Church dinners and functions, funerals and weddings.

Her faith in God and love for her family has sustained her throughout many years of hardships, disappointments and losses. She continues to grieve the loss of her son Billy to cancer 2 years ago. She continues to grieve the loss of her home and her posessions. Старість не радість.

She is a very proud woman. Her life was not easy, yet throughout it she was always ready to help anyone in need and share what she had. She was thrifty when spending on herself, but generous to others. Her faith in God never waivers. Whether it was good or bad, God had His reasons. Hers was not to question. "What will be will be". How many times have we heard this.

Her one regret is never learning to drive. She loves to go for car rides.

Dora prided herself for her independence and self-sufficiency following the death of her husband Bill in 1985. Dora was a good and caring wife right to the end. She kept her husband at home and looked after him until the very end.

Dora is 90 years old today. She has been blessed with a long and healthy life, and wonderful family and friends who love her dearly. It is a privelege for me to have had this past year with you. Today is a tribute to you, Mom, and a small expression of our love for you. You done good, Mom. Дуже добре! Дуже добре!

I love you, Mom. Happy Birthday!

Submitted by
Rev. Fr. Isadore Woronchak

Step out of life for a moment,
out of the shout and the glare,
into that silent sanctuary,
into the peace of prayer.

Turn your back on the tumult,
let the world's din slow down,
forget the crowds and laughter,
forget life's ugly frown.

Stand in that still white hush,
that is flooded with light and peace,
where the soul can seek refreshment
and the body get release.

Tell Him the things that hound you,
tell Him the things you fear,
speak to Him of your troubles
for in prayer He is very near.

Tell Him the fight you're having
to keep your life set square,
tell Him the things that mean so much
that you feel you cannot bear.

Tell Him you're scared of what's ahead,
that you wish you knew the end,
tell Him those things - for He alone
will help you as a friend.

Prayer is not only asking
for things that we badly need,
it's talking to one who understands,
one who will always heed.

One who will give us courage
to go on once again,
one who, however much we ask,
we never ask in vain.

Слово на Свято Членьства Союзу Українок Канади

Ми сьогодні зійшлися щоб відзначити нашу організацію, щоб порадіти нашими успіхами і подякувати тим членкам які довгі роки віддано працювали на користь нашої організації і нашого українського суспільства в Канаді. Ми це робимо з почуттям глибокої вдячності і пошани. Але ми це також робимо з почуттям гордости за нашу організацію із чуттям подиву скільки добра наші членки Союзу зробили за три покоління.

Союз Українок Канади є найстарша українська жіноча організація в Канаді, започаткована піонерками Українського Жіночого Руху в Канаді - Др. Харитею Кононенко і Савелею Стечишин в Саскатуні в 1926-ому році, жінками які вірили що наші українські жінки мали важну ролю виконати не тільки в родині, але також в церкві, в громаді і в суспільстві.

За 77 років свого існування ця організація дала величезний вклад праці для духового, фізичного і національного збереження українського православного суспільства, дбала щоб ми були взірцевими і шанованими громадянами в Канаді і завжди підкреслювала потребу зберегти нашу українську ідентичність. Наші Союзанки - прабабуні, бабуні і мами - віддано і часто в тяжких умовах, працювали щоб сповільнити процес асиміляції, щоб ми не щезли серед чужого, перемішаного, безбожницького канадського суспільства, зосередженого над матеріяльними вигодами і розвагами. Наші Союзанки працювали бо вони любили своє рідне. Вони зберігали нашу свідомість що ми є невідємною частиною українського народу, деб він не був. Вони плекали любов до нашої церкви і до нашої української культурної спадщини. Ця любов дбала їм силу і витривалість. Протягом трьох поколінь вони виховували своїх дітей щоб продовжували їхню працю. Ця любов приносила великі успіхи.

Я сьогодні, мої дорогі Союзанки, вам складаю 4 побажання для вашої дальшої праці. В першу чергу бажаю вам кріпкого і доброго здоров'я, друге бажаю вам любови до нашої української церкви, народу і його спадщини, третє бажаю вам успіхів у праці, а на кінець бажаю вам неспокою, душевного неспокою. Я вам бажаю неспокою щоб ми не збайдужіли, щоб не перевелися, щоб ми на віки не втопилися в многокультурному котлі.

Коли ви будете неспокійні, тоді ваша любов де всього нашого доброго, рідного, вам допоможе у дальшій вашій праці, принесе гарні успіхи. Коли ви будете неспокійні, тоді ваша любов дасть вам силу і засоби завернути ваших дітей, внуків і правнуків до нашої церкви, до нашої організації, до нашої громади. Тоді наше самозбереження в Канаді як Канадці українського походження далі буде продовжуватись і ми тоді втримаємо наше належне місце в розвитку і володінні нашої країни. Тоді ми також зможемо допомогти Україні стати дійсно незалежною, демократичною українською державою.

Ми Союзанки завжди були Мироносиці і Берегині. Союзанки далі є Мироносиці бо вони дбають про збереження нашої віри, церкви і звичаїв. Союзанки далі є Берегині нашої української родини, нашої мови і культури. Вони бережуть зв'язок поколінь і памятають про потреби наших братів і сестер на чужині і в Україні. Вони мають виховати нових Мироносиць і нових Берегинь. Вони ті працьовиті бджілки які несуть солодощі і світло поміж нас.

Коли наша сторінка в Книжці Життя закінчиться і ми станемо перед престіл Всевишнього, тоді як вірні Союзанки ми зможемо здати добрий звіт -- ми наші таланти не закопали, ми дбали про нашого ближнього, ми дали руку помочі, ми відкрили двері, ми оділи голого і нагодували голодного. І що найважніше, ми нитку буття не перервали бо ми залишили своїх спадкоємців, покоління яке далі буде Господа Бога прославляти і красу української культури продовжувати.

Так, я вам всім бажаю неспокою щоб ви далі працювали і творили з любов'ю і вірою для нашого самозбереження як Православні і як Українці.

George Bernard Shaw вірив що людське життя є подібне до нашого смолоскипа, який доля нам дає на короткий час нести і дбати щоб він ясно горів, заки ми його передамо майбутнім поколінням. Дбаймо всі разом, з любов'ю, щоб наш смолоскип ясно горів і передаймо його наступним поколінням.

Анна Троян
Голова Східньої Екзекутиви Союзу Українок Канади

In Honour of
Louise (Niewchas) Feniak

On Sunday, October 5, 2003, a very special afternoon birthday party was held in honour of Louise Feniak's ninetieth birthday at the home of her daughter, Diana Feniak-Ponich.

Over fifty people attended. Of special note were Louise's old friends, Mrs. Anne Proniuk, Mrs. Phyllis Kruhlak, Mrs. Joanna Janis, Mrs. Maria Prokopiw, Mrs. Pearl Wynychuk, and Mrs. Nellie Seniw, who were able to attend, and who encouraged the writing of this article to Promin. They presented Louise with a gorgeous bouquet of flowers.

Louise's other daughter, Mrs. Helen Sveinson of Salmon Arm, British Columbia, attended with her husband, Tom, and also presented her mother with flowers and several bottles of champagne, which the guests drank as a toast to Louise. Helen's daughter, Maria Felker of Calgary, also attended along with her husband and three children, Louise's great-grandchildren. Matthew Ponich, Louise's grandson, and his daughter, Violet (Fialka) were also present.

As the afternoon progressed, the house became filled with flowers, despite the invitation's request of "No Gifts, Please". Louise was overwhelmed and delighted! Special out-of-town guests Patricia Verchomin-Pellatt and her husband, Ian, and their two boys, Patrick and Nicholas, attended from Vancouver. Nicholas, at two months, is now the youngest member of the family, while Louise is now the oldest!

A highlight of the afternoon was when Mr. Walter Chornowol on the violin, accompanied by his wife Mrs. Barbara Chornowol on the piano, and Louise's nephew, Edmonton Symphony Orchestra violist Evan Verchomin on the violin, presented a mini-concert for Louise in remembrance of Louise's incredible musical talents on the violin and piano. They performed *Рідна мати моя* - Dear Mother of Mine, *Взяв би я бандуру* - Let Me Take My Bandura, *У горах карпатах* - In the Carpathian Mountains, *Стоїть гора високая* - The Mountain Stands High, and *Реве та стогне Дніпр широкий* - Roaring and Wailing Wide Dnipro. All the guests were spellbound by the hantingly lyrical Ukrainian melodies, even those not familiar with Ukrainian music.

Diana Feniak-Ponich and mother Louise Feniak

Mini-concert artists Barbara Chornowol (piano), Walter Chornowol (sitting), Evan Verchomin

Louise is now unable to walk and is living at Devonshire Extended Care Centre. In spite of constant pain due to osteoarthritis and rheumatoid arthritis and spinal stenosis, she continues to be a strong moral support and a source of wisdom and advice to her loved ones. She maintains pride in her Ukrainian ancestry and culture and practices a strong faith in the teachings of the Orthodox Church.

Louise's daughter, Diana, has submitted the following poem.....

My Old Mother

Look at her there on the rough road, muffled in mist, an old woman trying time's treacherous ice with a slow foot. Tears on her cheek are the last glitter on bare branches of the long storm that shook her, leaving her bowed and destitute as a tree stripped of foliage under a bald sky.

Come, then, winter, build with your cold hands a bridge over those depths her mind balks at; let her go on, confident still; let the hard hammer of pain fall with as light a blow on the brow's anvil as the sun does now.

Our best wishes for many more happy years - Многая Літа!

Article submitted by Louise's family and friends

Donations to Promin made by Diana Feniak-Ponich $25 and $45 from Joana Janis, Maria Prokopiw, Anne Proniuk Melie Seniw and Pearl Wynychuk

Congratulations to
Michalena Nykyforuk
on her 101st birthday!

from
George & Rose Jarman
Saskatoon SK

Mnohaya Lita!

IMPORTANT NOTICE

Attention: All Promin subscribers and Promin Conveners.

Beginning January 1, 2004 it will be necessasry to add GST to each Promin subscription. Therefore the cost of any new or renewed subscription will now be $21.40, i.e. $20.00 for the subscription plus $1.40 GST.

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Thank you in advance for your cooperation in this change.

Zenovia Sakowsky, National UWAC President
Orysia Sushko, Promin Editor-in-Chief

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NATIONAL CYMK-UOY

Excerpts from "ЗАКЛИК", the official NATIONAL CYMK-UOY Newsletter, FALL 2003

President's message
ROSE KAPTY

Slava Isusu Khrystu!

On behalf of the National CYMK Executive, I greet you with our shared enthusiasm of representing all the members of the Ukrainian Orthodox Youth in Canada - CYMK/ We, all as members, share the common strengths and beliefs of Ukrainian Orthodoxy, working towards enhancing our skills as leaders in our Church community and our Canadian community at large.

We've met on three occasions and feel these resolutions are very achievable. They tend to focus on the primary function of the National Executive, so we've generated other fitting mandates, as well. We plan on meeting very regularly, the first and third thursday of each month. We will continue with the website and with sending out issues of Zaklyk. The first issue will be sent out to the complete listing of members. Membership dues for 2003-2004 are due December 1. If you are not receiving Zaklyk, it is because you are not a paid member. Part of our job is to monitor this very closely. Don't forget about you Regional and Local fees.

Our goals are to have four National-Regional Conferences and a National Retreat in August 2004. For Junior Locals, there is a very organized badge program to assist in activity planning of which we will get more information out to you. If you don't hear from us in the next few months, contact me because that means I didn't know you had a group of interested young members. We will try to reach everyone.

Fundraising has always been a challenge at the National level, but we will try some new ideas and continue some not so new ideas. Naturally, any support and suggestions are welcome. The budge for National CYMK can get quite hefty, especially, if we plan on working one-on-one and require traveling for these types of sessions.

I'd like to get into the structure of CYMK to establish an understanding of where everything fits. First of all, communication is the essence of any organization, especially one that has a National, Regional, and Local framework. From my experience in CY MK, I see the National Executive as the coordinating body of CYMK, the spear-headers, let us say. Our job is to develop the framework from which the members are to function. We collect and disseminate infomration, maintain membership listings and contact for everyone to be able to be in touch with each other. We organize nationala activities for all the membership to have the opportunity to meet and to discuss issues from their jurisdiction. We also provide assistance in maintaining and running Regional executives and as necessary, the Locals. The Locals, which are the groups of youth congregating at our Ukrainian Orthodox Parishes, are the grassroots level where all the action takes place. This is where parental involvement, encouragement, and sometimes even forcing participation of members, is most essential; you need to be supportive of your children to go regularly to CYMK and to Church to participate. Children cannot raise themselves, they rely on the guidance of their parents. We rely on the parents for that part - getting the members to CYMK.

Most imprtantly at the local level, all levels actually, is the necessity of spirtual guidance from the parish priest(s). This is very essential in the Orthodox education of our members and the spiritual growth of the youth. We are the future of our Curch; we cannot do it alone.

I haven't forgotten about the Regional level, previously known as Provincial Executives. This has undergone changes in our Bu-laws over the years with the purpose of improving its bond between the National Executiv e and the lovals located in their respective Regions. The executi e was called Provincla by changed to Regional to be more reflective of the situation: Ontario and Queb ec make up the "Eastern Region" and, at one time, Alberta and British Columbia were combined/ Currently, Alberta and British Columbia are its own Region. Next, at the 2001 Convention, the By-lawa were amended to streamline the Regional Executives to be two coordinators to represent each Region, with the exception of Manitoba due to its incorporation status. The purpose of streamling was to prevent members from being spread too thin, possibly covering Local and Regional positions at the same time, and in some case, also National. In some instances, the coordinator system functions well, but in discussions over the past couple of months with members in the various Regions, it's very difficult to function with two

pepole that are required to perform the similar function of a compelte executive. This is an issue that our Executive will review and discuss with the Regions to come up withn something more feasible.

The role of the Regional Executiv e/Coordinators is a very important one, being the relay of information from National to Local levels. they need to coordinate the activities within their Region and encourage intermingling between the locals. The Region reports on the status to the National, and without that consistent commun ication, everyone becomes isolated and does their own thing. there is no exchange of ideas or problems encountered that could be worked out on a larger scale.

Regardless of the lack of members in some areas and regardless of your age - you're never too young or too old - everyone should take the opportunity to serve an executiv e position for at least one term. The experience is invaluable and it's not as difficult as it may seem. There will always be someone to help you along. If you're not sure of something, you have advisors to ask and if they aren't sure, check in with your Regional Coordinators. If they aren't sure, they should be chekcing in with us, the National Executive. Or you can contact us directly. that's also what we're here for. We also have advisors in place to help us out.

With the framework of CYMK and the parents and clergy in place, anything is possible. The three main objectives of CYMK to include in your program are religion, culture and leadership. Meet regularly, I suggest by establishing a cllllendar of events, and if possible, meet on a weekly basis so you know that day is CYMK. Vary the activities and ensure to include a business meeting at least once a month to learn the basics. We'll be helping those of you who aren't sure how to run a meeting, so don't fret.

We have a lot planned for the upcoming two year,s but with everyone doing their part and with keeping each other in God's prayers, I am very confident it will be a very successful journey together.

Call me at (204) 284-4657 or email at *rkapty@mts.net.*

Thank you for all your support, and God Bless!

Meet the National CYMK-UOY Executive Members

ROSE KAPTY

President

I was born in Winnipeg in 1974 and grew up west of Winnipeg in St. Francois Xavier. In 1991, I moved to St. Andrew's College for University and was very involved in student activities.

In 1993, I joined CYMK as Manitoba Provincial secretary, which led to three terms as Manitoba Provincial President and three years as President of Tryzub Sr. CYMK at Sobor.

During those years, I was also on the board of the Kyiv Pavilion, a member of the Koshetz Choir, and served for six years as CYMK representative to the National UCC Board and Executive. I also enjoyed volunteering with many other committees along the way.

I worked at the Ukrainian Cultural and Educational Centre - Oserodok for three years and then St. andrew's College for three years. I am currently on a work term with J. R. Cousin Consultants Ltd., which is part of a Cooperative school program, Civil CAD Technology. I plan to specialize in Environmental Protection and will finish with a CET in 1 1/2 years.

Through CYMK, I met Michael Kapty, became great friends and were married at his dido's parish, St. Mary the Protectress on october 23, 1999, of which we are members. I have two cats (Michael won't admit to them being his, too!), Sasha and Oscar. I enjoy cross stitching, ball hockey, crochet, fishing and camping, researching history for fun, aircraft models, puzzles, reading, watching football, especially the Bombers, and I dream of the grandiose return of the Winnipeg Jets. I collect a lot of stuff, especially recipes, jokes and inspirational sayings - feel free to pass some along.

I passionately look forward to fulfilling the duties as President of National CYMK-UOY and look forward to working with all the different organizations, the leaders of our Church, and especially with all the members of CYMK-UOY

Please contact me with any questions or concerns; if I don't have the answer on the spot, I'll find someone who does. All questions are valid questions, and if they go unasked, they can't be answered.

(continued.....)

SOFIA BILOZOR

Vice President

Picture it, Winnipeg, Manitoba, late fall of 1977, born to parents Walter and Zoya. My life began in the south end of Winnipeg where I attended J. H. Bruns Collegiate.

Upon graduation I studied three years of sciences at the University of Manitoba and then Winnipeg Technical College where I completed a pharmacy technician course. Currently I work for Canada Safeway Pharmacy as a technician and aid in diabetic meter-training.

I attended Sunday school at Holy Trinity Cathedral in Winnipeg and through the years participated in Ukrainian school, Rozmai Dance ensemble and Junior and Senior CYMK-UOY. I was in Jr. CYMK when they started the badge program, which enabled me to better understand my role as a leader, my Ukrainian Orthodox religion and my Ukrainian culture.

Executive positions I've held include president of both Senior CYMK-Ivan Mazepa branch and Menitoba Regional CYMK. Being involved with this organization has allowed me to make many friends and contacts, locally and nationally. I was also a youth representative from our church at Sobor 2000 here at Winnipeg.

I am a member of Lyra (singing group) and Ivan Mazep Sr. CYMK, participate in the church choir, have performed with the St. Andrew's College cultural program, sand with O. Koshetz Choir and participated in the Pan American Games Choir in 1999. For two years I also taught Ukrainian singing at Veselka Summer Camp in Gimli, Manitoba. I play bandura with Zoloti Struny Bandura Ensemble. I have performed with the Winnipeg Symphony Orchestra, on the grandstand at Dauphin's Ukrainian National Festival, and with Hoosli choir. I've even played for some of my American relatives in Little Rock, Arkansas! Apart from bandura, I also play piano and guitar, which takes me to perform at various coffee shops.

After five consecutive CYMK conventions and 17 years in CYMK, I now have the position of Vice-president on National CYMK-UOY Board and look forward to the next two years of successsful planning and action with our youth.

MICHAEL KAPTY

Treasurer

I was born October 5th, 1975 at St. Boniface Hospital in Winnipeg, Manitoba, to the proud parents, Russell and Judy Kapty. It also happened to be the same night that the Blue Bombers were playing. I'd like to think that they won and I came into this world on a high note, but my parents don't remember if the Bombers won or not. Needless to say, I was one of the best things that could have happened to my folks, of course next to my older brother Ted, and my younger sister, Ulana. I think I had a pretty normal childhood: bymps, bruises, family trips to wherever there was a hotel with a pool, teacher vrushes, and the discover of Lego and Hot Wheels (still collect them).

During the last 28 years, I've had a few accomplishments, which include singing with the Winnipeg Boys' Choir, the Cambiatas Male Chorus, and the Olexander Koshetz Choir. For recreation I like to play a variety of sports, but mostly enjoy playing as goalie on two ball hockey teams, one of which I co-organized.

But the most important activity that I get the most out of is being a member of CYMK. During my 14-year membership, I have held positions which include local treasurer, vice-president and president, provincial vice-president, and president and now national treasurer.

Just to finish this off I am a graphic designer and production coordinator for Digital Print Services (a division of Western Label Co. Ltd.); my fa vourite movies is "The Lord of the Rings"; my favourite food is sushi; my current favourite band is Sysstem of a Down, and I'm lucky enough to be married to the President of National CYMK-UOY.

See . . . CYMK does have some perks.

Note: We will feature the remaining executive CYMK members in subsequent issues of Promin.

Resolutions 2003-5

1) WHEREAS CYMK is experiencing an influx of younger members,

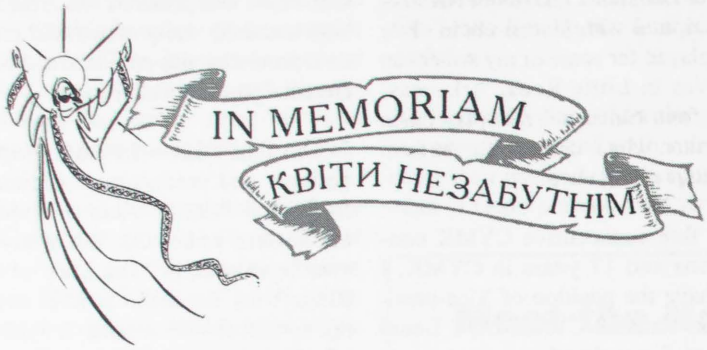
BE IT RESOLVED that the National CYMK executive provide locals with the resources for leadership development.

2) WHEREAS communication between the National CYMK execuitve and the Regions can always be improved,

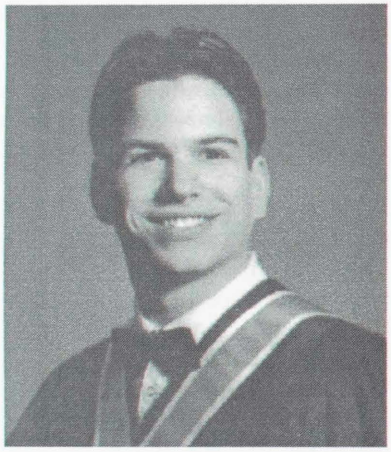
BE IT RESOLVED that more direct communication is done, especially with respect to important matters.

3) WHEREAS relations with the Ukrainian Orthodox Church of Canada are deemed to bery important,

BE IT RESOLVED that two-way communication be strengthened between the National CYMK Executie and the Consistory of the UOCC.



Michael John Peter Senkiw



Michael Senkiw entered into eternal rest on August 29, 2003, near Bengough, Saskatchewan, due to an auto accident, at the age of 24 years.

Michael was born on January 22, 1979, to Connie and John Senkiw, at Lestock, Saskatchewan, and lived with his parents and two older sisters Carey and Tracy at Wishart, Saskatchewan. Michael was a happy and energetic child, who during the first two years of his life spoke only in Ukrainian. In August of 1981, Michael and his family, which now included a baby sister, Annamarie, moved to Foam Lake, Saskatchewan. Michael attended the Foam Lake Elementary School and graduated from the Foam Lake Composite High School in 1997. While in school, Michael took figure skating, played hockey, football and golf. Upon completion of high school, Michael began working on the oilrigs in Estevan, Saskatchewan. His work on the oilrigs took him to other places in Saskatchewan, Alberta and British Columbia. When not on the rigs, Michael worked with Bahry Glass in Regina, and Coram Construction in Saskatoon. Michael had recently registered at the University of Saskatchewan where he was going to begin classes in January 2004.

Michael was a hard working young man who was very family oriented. Michael often looked for advice and guidance from his parents. As a child and teenager, Michael loved babies, and as he grew older, young children were attracted to him. One such child was Shanisse Brown of Estevan, whom he was going to visit on the night of the accident. Michael always tried to treat people, old and young, with love and respect.

In Michael's spare time he enjoyed golfing, fishing, hunting and recreational hockey and football. He also played a mean game of pool, often holding a table for several hours. Michael also had a natural talent for cooking, often taking over a kitchen when he was so inclined. Jennifer, Michael's girlfriend, would often come home from work to a candlelight supper which he had prepared.

Michael was a member of Saints Peter and Paul Ukrainian Orthodox Church in Foam Lake, Saskatchewan, where he always enjoyed the singing of the Church choir. In his youth, Michael attended the Orthodox Church Camp, Camp Trident, at Crystal Lake, Saskatchewan.

Michael was predeceased by his grandfathers Peter Senkiw in 1969 and Michael Babij in 1990.

Michael leaves to celebrate and rejoice in his memory his loving parents John and Connie Senkiw of Foam Lake, Saskatchewan, and his grandmothers Vera Senkiw and Teenie Babij both of Wynyard, Saskatchewan. He also leaves to celebrate in his memory his sisters Carey and her husband Steve Moretti of Carlsbad, California, Tracy Cardinal of Medicine Hat, Alberta and Annamarie Senkiw of Saskatoon. Michael also leaves to rejoice in his memory his very special friend and companion Jennifer Shire of Kelliher, Saskatchewan, and all of his many family and friends who knew and loved him.

Prayer services took place on Tuesday, September 2, 2003 at 7:30 pm from Saints Peter and Paul Ukrainian Orthodox Church in Foam Lake, Saskatchewan. Funeral services were held on Wednesday, September 3, 2003 at 10:00 am from Saints Peter and Paul Ukrainian Orthodox Church in Foam Lake. Interment took place at the Pleasantview Cemetery at Wynyard, Saskatchewan.

Memorial contributions may be made in Michael Senkiw's memory to the Foam Lake Composite School Scholarship Fund, Foam Lake, Saskatchewan, or to the Mohyla Institute Refurbishment Fund, Saskatoon, Saskatchewan.

God grant him eternal memory!
Вічна йому пам'ять!

John and Connie Senkiw

Dianne J. Ortynsky
December 6, 1947 - June 12, 2003

It is with great sadness that we announce the sudden passing of our dear daughter, sister, sister-in-law and aunt, Dianne Jo-Anne Ortynsky of Edmonton, Alberta, on Thursday, June 12, 2003. She will be sadly missed and lovingly remembered by her parents, Paul and Doreen Ortynsky of Canora, Saskatchewan, sister MaryAnn (Bernie) Trischuk and their children Gregory, Devan, Taisa and Lucia of Yorkton, Saskatchewan, sister Lesia (Wayne) Woloschuk and their daughter Alicia of Calgary, Alberta, and sister Audrey (Tim) Michayluk and their daughters Katrina and Julianna of Calgary, Alberta. Left also to mourn her passing are numerous aunts, uncles, cousins and many friends, all of whom she held very dear.

Dianne was born on December 6, 1947, at the Canora Union Hospital. She attended the Canora Public and Canora Composite High Schools. Her popularity and dependability were reflected in her extracurricular activities both in and out of school. Especially important to her was her Ukrainian heritage and her Ukrainian Orthodox faith. Upon completion of her high school, Dianne attended the University of Alberta, School of Nursing, graduating as an RN in 1969 and then obtaining her Bachelor of Science Degree in Nursing in 1984. Upon graduation, Dianne practiced her profession at the Royal University Hospital in Saskatoon for three years, where she specialized in the Department of Neuro-Surgery. She represented Saskatchewan as a Counselor on the National Neuro-Sciences Nursing Association. In 1974 Dianne accepted a nursing position at the Edmonton General Hospital where she worked as a Unity Manager in Neuro Sciences, Ophthalmology and ENT until 1987. In 1987 at the Grey Nuns Hospital in Edmonton, Dianne held the position of Unit Manager of Sub-Specialties/Gyne-Urology/Pre-Admission Clinics, setting up nursing programs for pre-admission clinics, same-day admission programs and surgery short stay programs until 1995. In September of 1995, Dianne along with two other colleagues, through the Grant McEwan Community College in Edmonton, traveled to Ukraine to present a paper on the "Role and Functions of the Head Nurse and Directors of Nursing in Canada" at the First National Nursing Conference in Ukraine. This allowed her not only to travel to her ancestral homeland, but also to share her specialized talents in the field of teaching and health care. In 1996, Dianne accepted a temporary position at the Calgary General Hospital, Peter Lougheed Centre as Nursing Administrative Coordinator. Dianne took on the challenge of closing down the units before the final closure of the General Hospital. This position was to last only a few months, but to the absolute delight of her Calgary based nieces, sisters and brothers-in-law turned into an 18 month stay. In 1997, Dianne returned full time to Edmonton and began work with the Edmonton Community Care and Public Health, Capital Health Region, where she was not only Case Manager for Home Care but also worked for Public Health as an Influenza, Hepatitis B, Varicella Immunization Nurse, including the Meningococcl Campaign. She continued to work with the Capital Health Region until her passing. Dianne was an exceptional nurse who touched the lives of many patients and colleagues throughout her nursing career, many of whom often commented on her kind, gentle and compassionate way.

Dianne had a passion for life and approached every day with a positive outlook and faced all her challenges head on. She enjoyed the time she spent with her family and friends in Saskatchewan and especially the time spent at Crystal Lake. Dianne enjoyed golfing, skiing and curling, and took great pleasure and enjoyment in her garden and flowers. Dianne was an ardent supporter of Ukrainian culture and Ukrainian traditions. She was also an active member and church goer and supporter of her Ukrainian Orthodox Church. Dianne's greatest pride and strongest focus was her immediate and extended family, and close friends. Her devotion to her nieces and hephews was expressed through her acknowledgement, encouragement and admiration of their goals and accomplishments. Dianne always made herself available to attend events ranging from hockey tournaments to ski trips to dance competitions and music recitals. She never missed an opportunity to attend and celebrate family get-togethers.

Dianne was a caring person always concerned about everyone but herself, and was particularly dedicated to her family, friends, colleagues and neighbours, always giving a willing helping hand. Family life was an integral part of Dianne's life and she had great love and respect for the ideals of her parents. Dianne always demonstrated unconditional love. Family and friends will always remember Dianne for her sense of humour, honesty and

integrity. She leaves a legacy of love, many happy memories and enduring friendships. This courageous lady left the world a better place through her caring and generosity.

Dianne, you are truly our family "Princess" with a heart of gold!

Prayer service was held at the Ukrainian Orthodox Church of the Holy Trinity in Canora, Saskatchewan on Thursday, June 19 at 7:30 pm. Funeral service was held on Friday, June 20 at 10:00 am, with Rev. Fr. Peter Wasylenko and Rev. Fr. Taras Makowsky officiating. Cross Bearer was Marlene Mysak-Goin and Banner Bearers were David Mysak and Dianna Pawlik. Casket Bearers were Greg Trischuk, Devan Trischuk, Garry Ortynsky, Alicia Woloschuk, Taisa Trischuk, Evan Ortynsky, Yvonne Shevchuk. Honorary Casket Bearers were Julie Boyko and Dianne's nursing colleagues, and all relatives and friends who shared in Dianne's life. Dianne's remains are interred at Canora Cemetery. A lunch and time of fellowship was held at the Rainbow Hall following the interment service.

May her memory be eternal! Вічная пам'ять!

Paul and Doreen Ortynsky (Canora SK)
MaryAnn and Bernie Trischuk, Greg, Devan, Taisa and Lucia (Yorkton SK)
Lesia and Wayne Woloschuk and Alicia (Calgary AB)
Audrey and Tim Michayluk, Katrina and Julianna (Calgary AB)

Anastasia "Nellie" Kowal-Dmyterko
(nee Drozdowsky)

With deep sorrow the family announces the passing of a loving and cherished mother, Baba, Great Baba and dear friend. Anastasia passed away peacefully at the Morley Personal Care Home of Shoal Lake, Manitoba with family at her side on Sunday, September 14, 2003 at the age of 100. Anastaisa was born into the pioneer family of Theodore and Anna Drozdowsky, on April 5, 1903 in Snake Creek Municipality, Angusville, Manitoba. She was the sixth child in a family of fifteen -- eight brothers and seven sisters. She married Dmytro Kowal on January 23, 1919 and farmed at Olha, Manitoba until retiring to Oakburn in 1949.

Anastasia was a devoted member of St. Volodymyr Church. She and her husband were very active in their community. They supported morally and financially their church and the Ukrainian National Home. Anastasia was an honourable member of the UWAC, Lesia Ukrainka Branch. In her 74 years of service in the branch, Anastasia held a number of elected positions. For this she was awarded a meritorious certificate. To honour Anastasia's 100th birthday, a momentous celebration was enjoyed by her family and friends on April 5, 2003. Anastasia liked to socialize with family and friends, both young and old. Her grandchildren and great-grandchildren were showered with love and kindness. Her crafts are treasured keepsakes by her friends and family.

Anastasia was predeceased by her first husband Dmytro Kowal (1966), daughter Lesia Wasylenko (1969), and her second husband of 24 years, Mike Dmyterko (1995). In 1996, Anastasia moved to Morley House Apartments. Failing in health she moved to Morley Personal Care Home in the year 2000.

She will be lovingly remembered by her daughters, Anne Kondrat, Olly Drul (Myron), son Peter Kowal, son-in-law Water Wasylenko, as well as her step-children and their families, Harry Dmyterko (Chris), Elizabeth Dmytar, Syd Dmyterko (Margaret), Steve Dmyterko, John Dmyterko, Donald Dmyterko (Sandra), step-daughter-in-law Judi Shauffer and Sandra Dmyterko. She will be missed by her sisters Rose Switzer and Emelia Hnatiuk. Also her grandchildren and great-grandchildren Dolores Drul, Iris Reaume (Randy), Emil Kowal (Linda) and children Tami Kowal-Denisenko (Serhij) and Jason Kowal, Darlene Sherman (Larry), Zane Kowal, John Kowal, Darrel Wasylenko and son Curtis, Dwayne Wasylenko, Debbie Spitula (Dennis) and children Pamela and Marisa, Terry Kondrat (Marilyn) and children Melanie and Jeff, Arnold Kondrat (Carmen) and children Christopher and Alexandra and nieces and nephews as well as a number of grandchildren from the extended family.

On Thursday, September 18, 2003 at 10:00 am, a viewing was held at the chapel in the Morley Personal Care Home for all resident friends and staff. A panachyda was served that evening at 7:00 pm at the Ukrainian

National Home in Oakburn, Manitoba, with Rt. Rev. Mitred Archpriest Nicholas Rauliuk officiating. The cantor, John Stolarchuk, with assistance from the Oakburn-Menzie choir, sang the responses at both services. Following the panachyda, a eulogy was delivered by grandson John Kowal, who presented the biograhy of Baba's vivacious life.

The funeral service was officiated by Rt. Rev. Fr. Mitred Archpriest Nicholas Rauliuk on Friday, September 19, 2003 at 10:00 am at St. Volodymyr Church in Oakburn, Manitoba. The cantor was John Stolarchuk and the Palamar was served by Louis Kurchaba. Leading the funeral procession into the church was the Cross Bearer, Jason Kowal, followed by the Honour Guard, members of the UWAC, Lesia Ukrainka Branch, dressed in Ukrainian blouses, with President Lillian Ganza carrying the UWAC flag, assisted by two members with lit candles, Anne Drul and Emily Peleshok. Pallbearers were Zane Kowal, John Kowal, Darrel Wasylenko, Dwayne Wasylenko, Craig Dmyterko and Bradley Dmyterko. Honorary Pallbearers were Isabel Kozak, Elsie Wasilka, Emil Kowal, Larry Sherman, Dennis Spitula, Serhij Denisenko, Myron Drul and Mike Peleshok.

Following the interment service at the parish cemetery beside her husband Dmytro, a memorial luncheon was served at the Ukrainian National Home, catered by the members of the UWAC, Lesia Ukrainka branch. Emil Kowal, chairman of a short program, called upon parish president Alex Matiowsky and UWAC president Lillian Ganza, who expressed their sympathy with memories about Anastasia's services and hard work. On behalf of the family, daughter Olly expressed her thoughts, how mother Anastasia cherished her church, attending services when health permitted her. Olly thanked both presidents for their tributes and said that, "You people were her friends and family". She thanked everyone for all their visits and goodies brought for her mother. She thanked Rt. Rev. Fr. Mitred Archpriest Nicholas Rauliuk for his beautiful spiritual services and compassionate words to comfort everyone's sorrow. She thanked the Cantor and the Palamar, the Honour Guard, the Cross Bearer, the Pallbearers and the extended family. She also thanked Rae's Funeral Home for their diligent, compassionate service in all the funeral arrangements. Rt. Rev. Fr. Mitred Archpriest Rauliuk concluded the program with words of comfort and a prayer.

A forty day memorial service was held by the children in their parish churches.

Let God give her eternal rest! Вічная память!

The family

Маланія Дучак

December 1, 1901 - November 27, 2001

В другу річницю упокоїння нашої незабутної Дорогої Мами, бабусі, і пра'бабусі **Маланії Дучак**, яка упокоїлася 27-го листопада, чотири дні до її сто літ, в Едмонтон, Альберта.

Складаємо $100.00 на журнал Промінь, і кладемо на її могилу як нев'янучий вінок. Пам'ять незабутної Дорогої Мами, бабусі і пра'бабусі знами буде вічно.

Вічна їй пам'ять!

Дочка, Марія і (Лойд) Голдин
Дочка, Розалія Чорнолюк
Едмонтон, Альберта

Бл. п. Марія Романюк
Едмонтон, Альберта

В неділю 16-го листопада 2003 року відійшла у вічність Марія з роду Романюк.

Марія Романюк народилась 4-го липня 1913-го року в Ендру, Альберта у батьків Івана й Єлени Романюків. Там вона виростала, ходила до школи, а також була ученицею на курсах українознавства що провадив їх Ілля Киряк.

В Ендру, разом з своєю матірю, впродовж 18-ти років, управляла крамницею жіночого одягу.

В 1963 році, вона виїхала до Едмонтону, де працювала в лікарні Міссерекордя довгі роки.

Будучи в Едмонтоні, Марія стала членкою катедральної громади Св. Івана Хрестителя, членкою Товариства Старших Громадян при катедрі Св. Івана.

Марія Романюк жила в домі для старших Дніпро від самого початку його заснування в 1983 році. Там вона була активна

членка в зорганізуванні Товариства й була одна з перших членок в його управі.

Попри активність в товариствах, Марія була дуже жертвенна для своєї Церкви, Музею Союзу Українок Канади, Колегії Св. Андрея, та інших громадських потреб.

Марія Романюк залишає в глибокому смутку сестри Параску Басарабу, Ганусю Тимчишин і добродійку Юстину Лучак з мужем отцем Протопресвітером Дмитром, тітку Катрусю Лазаренко, хрещену Орисю Лучак, та багато племінників і племіннець.

Похоронні відправи почались панахидою у неділю 23-го листопада в катедрі Св. Івана. Митр. прот. Стефан Симотюк відслужив панахиду з участю катедрального хору під диригентурою Лесі Чумер. В понеділок 24-го листопада відслужилась похоронна Служба Божа. Апостола читав племінник Тарас Лучак з Вінніпегу. У обидвох церковних відправах членки Союзу Українок Канади з свічками в руках супроводили свою вірну членку.

Господар під час похорнної трапези був о. Протопресв. Дмитро Лучак. Від Союзу Українок Канади промовляла Джералдін Наконечна, а від родини хрещена Орися Лучак. Сестра добр. Юстина зложила сердечну подяку всім, що причинилися до похоронних відправ.

Тіло покійної Марії похоронено на цвинтарі св. Михаїла біля улюбленої мами Єлени Романюк.

Вічна їй пам'ять!

On Sunday, November 16, 2003, Mary Romaniuk of Edmonton, formerly of Andrew, Alberta, passed away at the age of 90 years.

Mary was an active member of the Ukrainian Women's Association of Canada, and a lifetime member of the Ukrainian Orthodox Church in Andrew and St. John's Cathedral in Edmonton. She donated generously to her church, most recently providing funds for the completion of a stained glass window in the Cathedral. She also supported the Ukrainian Museum of Canada, UWAC, in Saskatoon, and many community projects. While her health permitted, she enjoyed reading Promin, Visnyk and other Ukrainian publications.

Funeral services for Mary Romaniuk were held in St. John's Cathedral in Edmonton, with the Rt. Rev. Stephen Semotiuk officiating.

Surviving her are three sisters, Pearl Basaraba of St. Paul, Anne Tymchyshyn of Edmonton, and Dobrodiyka Jane Luchak (Rt. Rev. Dmytro) of Winnipeg. Also surviving is her aunt Kate Lazarenko, Godchild Orysia Luchak and numerous nieces and nephews.

May her memory be eternal!

Добр. Юстина Лучак

Бл. пам. Анна Ілещук

Після довшої невилічиної хвороби рака, бл. пам. Анна Ілещук упокоїлася 29-го жовтня, 2003 р. в Едмонтоні на 84-му році свого життя. Покійна Анна переживала свої молоді роки в Редвей, Альберта де вона була членкою СУМК і причинила багато праці з молоддю, вчила дівчат вишивати, писати писанки і інше.

У Редвей покійна Анна стала членкою СУК у 1941 р. Коли Анна і муж перебралися до Едмонтону то вони відразу стали членами Української Православної Церкви Св. Михаїла, а Анна вписалася до СУК Відділу ім. Княгині Ольги в 1967-му році. Вона співала в церковному хорі, ходила колядувати і помагала на базарах і інше.

Коли її муж упокоївся в 1964 р. здоровя покійної Анни не дозволяло їй дальше працювати і вона перебралася до дому сенйорів при Церкві Св. Івана.

На нев'янучий вінок на свіжу могилу бл. пам. Анни, СУК відділ ім. Княгині Ольги при церкві Св. Михаїла жертвує $50.00 на журнал Промінь. Вічна їй пам'ять!

Референтка Променя
Фіона Тарновець

On October 29, 2003 Ann Elaschuk of Edmonton, Alberta, in her 84th year, passed away after a courageous battle with cancer.

In her younger years Ann lived in Radway, Alberta where she was a CYMK member. She donated many hours to the youth, teaching girls to cross-stitch, write pysanky, etc. She became a member of the Ukrainian Women's Association of Canada in 1944, while still residing in Radway.

When Ann and her husband George moved to Edmonton, Alberta in 1964 they immediately became members of St. Michael's Ukrainian Orthodox Church. Ann became a member of UWAC Kniahynia Olha branch in 1967. She sang in the church choir, joined in carolling at Christmas, and helped at bazaars and other events.

When Ann was widowed in 1965 she was in poor health and was not able to continue working, she moved to St. John's Senior Citizens Home.

As an everlasting wreath in memory of Anne Elaschuk, the UWAC Kniahynia Olha Branch is donation $50.00 to the Promin Press Fund. May her memory be eternal!

Fiona Tarnowetz, Promin Convener

We extend our deepest sympathy to her family. May her memory be eternal

Natalie Ostryzniuk, President
Anna Zaleschuk, Treasurer

The UWAC of Kelowna BC is forwarding a donation in the amount of $50.00 to the Promin Press Fund as an everlasting wreath in memory of two members of our Branch - **Mary Boyko and Anne Todor**

Вічна їм память!

Anne Shepel, President
Ollie Proch, Secretary

UWAC Olena Pchilka Branch, Yorkton, Saskatchewan is donating $20.00 to the Promin Press fund in memory of **Makar Sushko**. We express our deepest sympathy to Orysia Sushko and her family.

May his memory be eternal.

Respectfully,
Iris Wasylyshen
Promin Convener

Forwarding $20.00 as an everlasting memory of my parents, **Very Rev. P. and Dobr. Justina Melnychuk**.

Вічна їм память!

Nadeya Bodnar
Edmonton, Alberta

Enclosed is a cheque for $75.00 in memory of **Nettie Koshowski**, who passed away in Yorkton on May 31, 2003 at the age of 94. Mrs. Koshowski was an Honourary member of the Daughters of Ukraine Branch in Regina.

Natalie Ostryzniuk, president
Anna Zaleschuk, treasurer
UWAC, Daughters of Ukraine Branch
Regina, Saskatchewan

Meatless Meals

Mushroom Consomme

In saucepan, melt 1 tbsp (15 ml) butter over medium heat; stir in 2 cups (500 ml) sliced mushrooms (about 1/4 lb/125 g) and cook, covered, for 2 to 3 minutes or until mushrooms release their juices. Add 3 cups (750 ml) chicken stock and bring to simmer; cook for 5 minutes. Stir in 2 tbsp (25 ml) dry sherry; season with salt and pepper to taste. Makes 4 servings.

Avocado and Walnut Salad

Be sure to use only fresh walnuts

1 head Boston lettuce, separated
1 large ripe avocado
1/4 cup chopped walnuts

Dressing:

1/2 cup vegetable oil
2 tbsp white wine vinegar
1 tsp Dijon mustard
Pinch dried tarragon
Salt and pepper

Arrange lettuce leaves on 3 or 4 individual salad plates. Peel and pit avocado; slice thinly lengthwise and arrange on lettuce. Sprinkle with nuts.

Dressing: In small jar or bowl, combine oil, vinegar, mustard, tarragon, and salt and pepper to taste. Drizzle over salads. Serve at room temperature within 30 minutes. Markes 3 or 4 servings.

Peach & Ricotta Parfait

Almost any other fruit, such as fresh berries or canned pears or apricots, can be used instead of peaches for this dessert.

1 lb ricotta or cottage cheese
1 egg yolk
3 tbsp amaretto or white creme de menthe (or orange juice)
4 tsp granulated sugar
2 cups sliced peaches
1 tbsp toasted slivered almonds

In mixing bowl, beat ricotta until smooth. Add egg yolk, liqueur and sugar; mix well. Refrigerate until chilled.

Place a few peach slices in each of 4 parfait glasses. Top with generous spoonful of ricotta mixture. Continue layering remaining peaches and ricotta mixture. Sprinkle with almonds. Makes 4 servings.

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10/1/2004